(2) A BILL TO AMEND THE MADRAS MEDICAL REGISTRATION ACT, 1914.

Mr. DANIEL THOMAS :—" I beg leave to introduce a Bill to amend the Madras Medical Registration Act, 1914."

Mr. M. DEVADASAN :—" I second it."

The motion was put and carried.

Mr. DANIEL THOMAS :—" I introduce the Bill."

(3) THE MARUMAKKATTAYAM BILL.

* Mr. V. P. NARAYANAN NAMBIYAR :—" I move that the Marumakkattayam Bill[a] (Bill No. 13 of 1931) be referred to a Select Committee consisting of the following Members :—

(1) The hon. Diwan Bahadur Sir M. Krishnan Nayar.
(2) The hon. Diwan Bahadur B. Muniswami Nayudu.
(3) Dr. P. Subbarayan.
(4) Mr. K. P. Raman Menon.
(5) Mr. C. Krishnan.
(6) Mr. P. Madhusoodhanan Thangal.
(7) Khan Bahadur T. M. Moidoo Sahib Bahadur .
(8) B. Pocker Sahib Bahadur.
(9) Mr. R. M. Palat.
(10) Mr. A. B. Shetty.
(11) Mr. U. C. Subrahmanya Bhatt.
(12) Mr. F. E. James.
(13) Mr. A. Ranganatha Mudaliyar.
(14) Diwan Bahadur C. S. Ratnasabhapati Mudaliyar.
(15) Myself.

" Sir, I think it is necessary to briefly indicate the necessity for a legislation of this kind and the lines on which legislation is proposed. The communities governed by the Marumakkattayam and Aliyasantana law have been asking for the legal recognition of the customary marital unions prevailing among them. The Malabar Act of 1896 was passed in response to this demand. But that legislation is a very imperfect measure and has failed to meet the requirements of the people concerned. It does not legalise the sambandham, but provides for the optional registration of marital unions to invest them with validity. The refusal of the Court to regard the sambandham as a legal marriage has stamped one of the most enlightened classes in this country as an inferior race and prevented it from growing to its fullest natural stature. The Bill seeks to invest the sambandham with all the incidents of legal marriage. This may, in theory, look like a great departure from the existing state of things, but it is in truth no more than giving a formal legal sanction to what, in practice, is regarded as a sacred and lifelong union. Apart from marriage and inheritance, the need for a law providing for partition has long been felt. The tarwads have expanded beyond all natural limits so much so that it is often

[a] Published in the *Fort St. George Gazette*, dated 18th August 1931.